

ained, as there has been no minute or critical examination of the subject. In imagination, take a view of this place twenty-five years hence. The great Central Pacific Railroad, cutting through the Rocky Mountains at the South Pass, and connecting the Pacific with the Atlantic, will stretch itself beside these springs—a great city will surround them, teeming with inhabitants and visitors from every part of the civilized world. It will be the watering place of the West, and perhaps of Christendom. What fashionable resort in the States can boast the numbers or the variety of these springs, or the quantity of water discharged by them? What is the Harrodsburg or Saratoga Springs, when compared with the Soda Springs of Bear River valley, in Utah Territory? Again, the magnificent mountain scenery surrounding this highly interesting spot, in connection with the pure air and healthy climate that ever fans these romantic regions, all conspire to make it a place of immense interest.

The Government ought to make a reserve of twenty miles square, including those treasures of health and beauty, and they are of too much public or general importance to fall into the hands of any one man, or company of speculators. This place will soon be seized upon by some person or persons, who will attempt to turn it to private profit.

JAMES H. D. HENDERSON.

## WASHINGTON, D. C.

THURSDAY, MARCH 25, 1858.

Mr. Wheeler is the accredited agent for the *Era*, in Cincinnati, Ohio.

### THE ERA FOUR MONTHS FOR FIFTY CENTS.

We have not heretofore encountered subscriptions to the *Era* for less than a year, but the state of political affairs, for the next few months promises to be of peculiar interest to every friend of Freedom, and the hope of greatly enlarging the *Era's* circle of readers, that the people may be prepared to vote understandingly at the approaching fall elections for the men who are to represent them in the next Congress, induce us to offer the *Era* on the following terms:

Ten copies for four months, beginning March 1st, five dollars, in advance.

This will give the *Era* an opportunity to friends to give the *Era* a wide circulation, and also enable those subscribers who have been compelled to discontinue their subscriptions on account of the "hard times," to continue at a small advance of money.

We accompany this offer with the expression of our earnest hope that, where it is practicable, subscriptions will be sent in for a year.

### TUESDAY IN CONGRESS.

In the Senate, Mr. Green, of Missouri, made a speech in favor of the Leocompton bill. Mr. Crittenden followed in reply to Mr. Green.

In the House, Mr. Kellogg, of Illinois, concluded an able speech against the Kansas bill, the House being in Committee of the Whole on the state of the Union. Mr. Singleton, of Mississippi, followed, upon the other side of the question; when he was through, Mr. Howard, of Michigan, obtained the floor, and made a clear and logical argument against the Leocompton bill. Mr. Bennett, of Kentucky, then argued for an hour in favor of the passage of the bill.

### THE TIME FOR ACTION APPROACHING.

At an early hour Monday evening, the galleries and Senate chamber and all the avenues leading to them were crowded to overflowing with persons anxious to hear the speech of Mr. Douglas, who had the floor at seven o'clock. On his appearance, a short time before the opening of the session, he was greeted with loud applause. He had been suffering from sickness, and some doubted whether he would have strength to go through with his speech; but he occupied the floor from seven to eleven, speaking with great energy and effect. He reviewed and vindicated his course; denounced the action of the Administration and its supporters in Kansas, as precluding the operation and thwarting the purpose of the Kansas Nebraska act; announced that he had no concessions, no explanations, no qualifications to make; denied the dogma broached in the South, that under the Constitution, and in virtue of it, Slavery goes wherever that goes; and rebuked the prospective course of the President and his organs.

Mr. Toombs replied with great warmth and severity, charging insincerity and hypocrisy generally upon the opponents of Leocompton.

Mr. Stuart, of Michigan, said such language was violative of the courtesies of the Senate; but Mr. Toombs told him that he might go home and sleep upon it, and if he had anything farther to say, he should be happy to hear from him.

It is supposed that the bill will pass the Senate by a majority of four or five votes.

As to its fate in the House, it is impossible to predict anything with certainty. Every effort will be made to hasten its action upon it, but the Opposition will be strong enough, we suppose, to prevent a surprise. Some members have hardly made up their minds how they shall vote—and so long as they continue in suspense, the prophets might as well be silent.

### MOVEMENTS IN RELATION TO THE SLAVE TRADE.

The announcement by the New Orleans *Delta*, some time since, that the slave trade had been revived by a portion of the South, and that a cargo of slaves from Africa had been landed on the Mississippi, seemed incredible. The *Delta* is a Disunion paper, hates the Free States, and takes every opportunity to insult; so that we regarded its strange report as a mere bravado, intended to shock the sensibilities of the North. Still it would be well for the Government to look into the matter; for there is no extremity to which the Disunion Party in the South is not willing to go, for the purpose of proving a mischief with the free States. With this view we suppose the policy of importing negroes from the coast of Africa to work as apprentices for fifteen years, has recently been introduced into the Louisiana Legislature. It cannot be that the majority of the people of that State favor the increase of a free colored population: their policy is to check its growth, and drive out emancipated slaves. And yet a bill authorizing the importation of 2,500 African negroes, to be indentured for a term not less than fifteen years, passed one branch of the Legislature on the 4th of March, and may yet pass the other! It is easy to see that this scheme of indenture is a mere pretence. Pagan negroes, brutal and ignorant, are to be brought from Africa by force, and when once sent to the plantations of Louisiana, and placed under the overseer, they will be slaves forever. It is only a sneaking way of perpetrating an infamous crime.

The New Orleans *Picayune* appears to be incited by the movement, and remarks that "it had been supposed that there was any danger of the State embarking in a scheme to revive the slave trade by indirection, and bringing into Louisiana gangs of pagan laborers, fresh from the bloody and barbaric wars of the African coast, there would have gone up from this city a protest speaking the utter repugnance of free-sixths of the population."

The Disunionists, we presume, have the control of the Legislature, and this accounts for

As a writer in the *Westminster Review* discourses as follows on the Christianity exhibited in the prevailing religions of the world:

"A distinguished foreigner, in his own country, acknowledges a true Christian, whose name was Leclerc, a Frenchman, who lived in the nineteenth century, in a select circle: 'I began to doubt whether Christianity has a future in the world.' 'Why so?' asked one present, in surprise at such an avowal from such a quarter. 'Because,' said Leclerc, 'I find, even in America, nor anywhere at all in Europe, do any of the Governments called 'Christian'—I do not say, do what is right—but even offend and pretend to take the right, as understood and as professed by the Christian world. Whatever it was once, Christianity is now a mere concern of nations, a mere ecclesiastical, a powerful for mischief, but helpless for good. I find, therefore, I begin to doubt whether it has a future, or if it has, it will become anything better than it is, it has no right to a future in God's world.'"

Enthusiastic reformers are apt to be impatient at slow processes. They may await the gradual correction of evil through the almost imperceptible growth of a sound public opinion. They forget that progress is tedious and difficult, not because the agencies of reform are imperfect, but because the objects of reform are impracticable. Truth is powerful, but error is stubborn. Christianity is the highest and most authoritative for truth, cannot operate on a mass, as wind up water, or steam upon a locomotive. They must operate on the mind, the heart, the soul, and as directed. Man's free agency may resist all moral appliances, continuing in error, amidst light; brutal, amidst all the amenities of life. Truth has no absolute power over him—he is not a machine. The Arts and Sciences exert a humanizing and elevating influence on mankind; the education of the masses promotes their comfort, their well-doing and well-being. Shall we dispense with the agents, because human nature still remains perverse, human institutions are imperfect, human Governments too often regardless of the law of right? Shall we say that they "have no future," that they have "no right to a future in God's world," because they are not better than they are, because they are not fruitful of good as we could wish them to be?

Christianity is belief in God, and in Jesus whom He has sent, and conformity in life and life to the precepts of Jesus. If its reformatory efforts have not met with all success, it is because it has not been proclaimed in the world—and whose fault is that? It is its prophetic influence, where it has been proclaimed, is limited, whose fault? Is it to be blamed because men disbelieve it, or to fuse to confirm their action to it? You might as well blame God for having so constituted man that he can resist the Truth. That is a strange philosophy which declares that a system of faith and practice has "no right to a future in God's world," because all men will embrace it and live up to it. The "distinguished foreigner" quoted by the *Review* would have Christianity substituted by some agency, which, acting by an irresistible power, would compel individuals and governments to think and feel and act precisely in obedience to its mandates. Had God intended to govern the world in this way, He would not have made man a free agent—in other words, He would have created no being in the image of Himself.

It is not worth while to grow impatient, to aggravate the prevalence of evil, or to depreciate the working of good. Of nearly six thousand years, during which, according to the popular estimate, the human race has occupied the earth, Christianity has been operating for nine hundred years, two thousand, and so far as we can see, it has continued to operate for an indefinite period to come. It must have made History to little extent, who denies or questions the insuperable progress thus far of mankind under its influence, the elevation of the masses, the disappearance of barbarous customs, the increase of comfort, intelligence, refinement, the growth of human sentiments, the establishment of Justice as the foundation of International Law, the development and recognition of Human Brotherhood as the characteristic Element of Modern Civilization.

We can detect no indications of weakness in this great agency. All other forms of religion are becoming extinct, or powerless, or proselytism, or dying out in oblivion. Christianity alone has life and aggressive energy. The nations which recognise it rule the world, are marching on to possess it. The civilization to which it has given birth and form is irresistible, and its domination in every part of the earth is only a question of time. Governments acknowledge its maxims, and act upon them just so far as their subjects are christianized, and can make their opinions felt in the councils of State. So far from the proposition being true that they not only do not do what is right, but do not "even affect and pretend to take the right, as understood and discerned by themselves as the law of action," the reverse is true. The Governments of Christendom, under the influence to a greater or less extent of Public Sentiment, often do Right, prefer to do Right, other things being equal; and rarely ever, engage in any action which they will admit to be wrong. In fact, the first effort of every respectable Government is, to prove that its policy is right—and it claims "to take the right, as understood and discerned by themselves as the law of action." It all comes from the fact, that Christian Governments, their appeal is to International Law, the basis of which is the Law of Right, or the Principle, "Whatever you would that men should do to you, do likewise to them." In ancient wars, private property was despoiled, and the vanquished were enslaved by the conquerors. In modern, private property is respected, and the conqueror would dare to drag into captivity the People the vanquished nation, would be deemed malefactor under the law of nations.

Modern nations have united to put down the African slave trade, on the ground that it is wrong and an outrage. The English, French, Dutch, Danish, and South American Governments, have suppressed Slavery, because the People have taken a stand for Right and sound policy. They have taken leave the Right as the law of their action. The same is true of France and the Russian Government against Russia, resting their declaration of war on the assumption that it was right to protect the sovereignty of Turkey, and the independence of Western Europe against overgrown ambition. In fact, whenever one Government comes into collision with another, the effort of each is, first to prove itself right, and its antagonist wrong. Each professes "to take the Right, as understood and discerned by itself, as the law of its action." The Government that should do otherwise, would be looked upon with suspicion as atheistical and dangerous. You may say that the profession is hollow—but the assumption of the "distinguished foreigner" is, that even the profession is not set up—an assumption notoriously groundless. The Governments of the world, the representatives of Christian Governments, they pay much homage to Christianity, as to profane, and labor to prove, when questioned, that their action is regulated by the law of Right. "The distinguished foreigner" must have been thinking of the middle or dark ages. Then it was that Christianity came nearest to being a mere